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indicated in the text, but the supplanted reading is given in the margin. A plus in the Arabic (printed to render the abbreviated Hebrew text intelligible) is placed between asterisks. A German translation accompanied by explanatory notes is appended. Interesting is the linguistic observation that the Jewish translators of Arabic works often construe Hebrew nouns according to the gender of the Arabic equivalent (p. 21, footnote 40). We eagerly await the publication of the full text of the *maḳāsid*, for which the edition of the shorter treatise proves Malter to be well qualified.

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### WELLHAUSEN'S DER ARABISCHE JOSIPPUS.<sup>1</sup>

One of the most interesting and readable of the mediæval historical midrashim is the book of Josippon ben Gorion, called often *Josephus Hebraicus*. Its origin is one of the most complicated questions in the Jewish literature of the Middle Ages. In the London Polyglot (reprinted from the Paris Polyglot) comes after iii Maccabees an Arabic text calling itself ii Maccabees, extending to lix chapters and having the strongest affinities with the Hebrew Josippon. There exists also, but still in MS., another Arabic recension even closer to the Hebrew. Further, the relation of these texts, the Hebrew (existing in two recensions, a longer and a shorter) and the Arabic to Josephus, whether in Greek or in a Latin version, to the so-called Egesippus and to the books of the Maccabees, not to speak of other possible oriental sources, Arabic or Hebrew, is still very much in the dark. That it is no Hebrew original of Josephus need hardly be said. That it was written some time in the tenth century and in Italy (Zunz, *Gottesdienstliche Vorträge*, pp. 148–152) seems fixed. But whether the Arabic or the Hebrew is a translation, or both, and in what recension, is not so certain. In the *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen* (Philol.-hist. Klasse, 1895, pp. 381 ff.) Dr. Konrad Trierer has given a paper, *Zur Kritik des Gorionides*, in which he makes some attempt to defend the historical value of this midrash. In it, too, he expressed the wish that the Arabic recension still in MS. might be made accessible and applied to the correction of the Hebrew text. This has called forth the present paper by Professor Wellhausen, which is an abbreviated rendering of the Arabic MS. text as given in the Paris MS. 1906 of de Slane's catalogue, corrected by some fragments in the Göttingen library and by the Paris MS. 287. The translation is so arranged as to show very clearly the relation in contents between the longer Hebrew recension, the Arabic Maccabees, and this Arabic MS. recension.

It thus becomes evident that the relation between them is by no means immediate, and that the Arabic, at least as it can be fixed at

<sup>1</sup>DER ARABISCHE JOSIPPUS. Von J. Wellhausen. Berlin: Weidmannsche Buchhandlung, 1897. [From *Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen*. Philologisch-historische Klasse. Neue Folge, Band I., Nr. 4.] 50 pp.; 4to. M. 3.

present, is of no value for the correction of the Hebrew text. The Arabic runs back to a Hebrew original and was translated from it by a Jew, though it has since received additions from Christian sources. That Hebrew original, in turn, seems, on an examination of the proper names, to run back to a Latin text, but a Latin text that had stood under some Greek influence. The same phenomena appear in our extant Hebrew text; it, too, runs back to a Latin original. Was, then, the Hebrew text lying behind this Arabic the same as our present Hebrew? Wellhausen answers this question in the negative. This Arabic stands nearer to the Arabic Maccabees than to our Hebrew, and all three are independent recensions. The original kernel of the book is a history of the Has-monean family, coinciding most closely with the contents of the Arabic Maccabees. In the unedited Arabic text and in the fuller Hebrew text there are additions at beginning and end made at different times. When the addition on the Wars of the Jews was made, it carried with it the ascription of the book to Joseph ben Gorion, who had been confused in some way with Josephus. This confusion Wellhausen, following Rapoport, leads back to a misunderstood passage in Egesippus. Further, he demonstrates that in all probability it was through Egesippus that the addition on the Wars of the Jews goes back to Josephus. Everything points to this source, and further to the fact that this appendix and the added introduction were written in Italy from Christian materials. Wellhausen also considers that almost certainly the body of the book as well is based upon Egesippus, and declines to enter beyond this upon the question of date.

There can be no doubt that we have here a most important contribution to the Gorionides question. Even the mere fact that the content of the Arabic text is now clearly stated is much. But the investigation and results that are added carry the discussion a long step forward. The position of Zunz is essentially upheld. The Italian mediæval origin may be regarded as finally proven, and the relation of the different recensions is moved into a much clearer light. The ghost of historic value is completely laid.

It may not be out of place to refer here to the paper by Fraenkel in the *ZDMG.*, Band L., Ss. 418-422, on *Die Sprache des Josippon*. Starting from Trieber's assertion that the author writes *in biblischem Stile und in reinem Hebräisch*, he shows how the author *attempts* to write biblical Hebrew and imitates Old Testament usage very closely, but that he fails to conceal that it is an imitation in a dead language, and also uses many forms and constructions that betray a late origin. In this Fraenkel follows in the track of Zunz, but when he goes on from this to prove that therefore the author was a conscious forger (*Fälscher*), he drives it too hard. The attempt has always been made, more or less, to write biblical Hebrew, and most people have failed in the attempt.

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